

CATHOLIC • ACTION •

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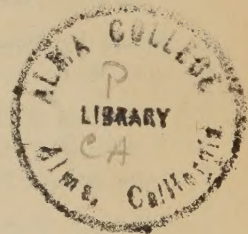


January, 1937

Complete Text of the
Christmas Message to the World of
His Holiness Pope Pius XI

The Voice of Our Holy Father
Excerpts from the Supreme Pontiff's 1936 Pronouncements

Industry's Great Need:
Cooperation Not Competition



Catholic News in 1936

Influence of the "Catholic Hour"

"The Need of the Catholic Press"

N. C. W. C. Study Topic for February

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A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

∴ *What It Is* — *What It Does* ∴

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Publicity and Information, Historical Records, Publications, Business and Auditing and Latin American.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 1



JANUARY, 1937

OUR COMMON CATHOLIC INTERESTS

Complete Text of Pope Pius XI's Compelling Christmas Plea for World Peace

NO more pertinent or appropriate material could be presented in this section of CATHOLIC ACTION than the words of His Holiness, Pope Pius XI, broadcast from a sick bed on the eve of Christmas to the entire Christian world. With great heroism, this universally acknowledged "Pope of Conciliation" made what may prove, despite the prayers of millions for his recovery, to be his last world appeal for peace. It is altogether fitting that his words be made permanently available not only for the guidance of the faithful but for all others who would correspond in thought and in deed to the Holy Father's appeal. The following is the complete text as released in the United States by the N.C.W.C. NEWS SERVICE.

A MESSAGE to the Sacred College, to Roman prelates, to the Episcopate, to the clergy both diocesan and regular and to all the great Catholic Family:

IF, ON the numberless occasions continually offered us by Divine Providence and by the love of our venerable brothers and beloved sons and of those from every corner of the world who come to us, our whole soul rejoices with the exaltation of the Father Who embraces all in the Heart of our Redeemer, today more than ever we feel near and present to our beloved Sacred College, whose venerable Dean, in an elevated address on behalf of his eminent colleagues, has expressed to us their greetings and good wishes which we value most highly.

We feel near and present also to our beloved Roman prelates and to the great Catholic family in the radiant light of the Star of Bethlehem on this annual recurrence of the sacred season of Christmas.

Feels Near to all Catholic World

We are near and present to you and to all the Catholic world in spirit, in thought which, transcending time and Alpine heights and the vast expanse of oceans, rises above the universe and its tempest, even unto God.

We are near and present in the afflictions of our

hearts, because the heart is not divided from the mind but rather follows it and draws from it as you know from daily experience, venerable brethren and beloved sons, the ardor to conquer those obstacles of time and space and the vicissitudes of human life which keep you from our presence.

Expresses Wishes for Every Spiritual Grace

We have spoken of the Holy season of Christmas, because the primary reason which makes us desire and sense so vividly your presence is precisely this: that we may give and exchange with you most cordial good wishes for every spiritual grace, for every holy gift and for the most plenteous blessing upon the recurrence of this sacred season of Christmas which has made resound throughout the ages that hour of all graces, of all favors, of all blessings, so ardently looked for and so long prepared by Divine Goodness with so profound a plan of love and mercy.

Unfortunately against the will of God Who came to bring peace to men of good will there contends the malevolence of many misguided enemies of that Divine Child Who desired to become a man and dwell among us, full of grace and truth, so that of His fullness we might all receive "grace for grace."

Hence we, on the return of these holy days and

almost constantly on every occasion given us to open our heart not only to you but to all the great Catholic family, have desired to unite to our message of spiritual joy some expression of the bitter sorrow of our paternal heart caused by the many great evils which in these days have fallen like a scourge on humanity, on civil society, and on the Church.

At the same time pointing out to all the gravity of the perils that threaten us, exhorting all to vigilance and action and to the union of all men of good will against the propaganda of the enemy and his constantly renewed attempts to bring about the ruin of the most fundamental principles of human society, of the family and of the individual.

Above all, we have called attention to the real remedies of truth, justice and brotherly love of which the Catholic Church is the sole depository and the divinely constituted teacher.

Sorrowful Note in Spain's Civil War

The sorrowful note which this year is mingled with the joys of Christmas is even more profound and distressing because of the fact there still rages with all its horror of hatred, of carnage and destruction, a civil war in Spain. There it seems that propaganda and those evil forces of which we have spoken above have wished to make the supreme experiment of all destructive forces scattered throughout the world which they have at their command.

Here is a new menace more threatening than ever before for the whole world and principally for Europe and its Christian civilization.

Here are signs and portents of terrifying reality of what is being prepared for Europe and the whole world if they do not hasten to adopt the necessary remedies of defense.

Among those moreover who pretend to be defenders of the order against subversion of civilization, against the spread of atheistic communism, who in this defense claim for themselves leadership, we see with sorrow not a few allowing themselves to be dominated and guided by false and fatal ideas, both in their choice of remedies and in the appraisal of their adversaries.

Condemns Misrepresentation of Church

False and fatal we say: for whosoever seeks to lessen or stamp out in the hearts of men and especially in the hearts of the young, faith in Christ and in His divine revelation; whosoever seeks to portray the Church of Christ, custodian of divine promises, and by divine mandate teacher of the peoples, as an avowed enemy of national prosperity and progress, such a one is not only no builder of a prosperous future for humanity and his own country; on the contrary he is destroying the most effective and decisive means of defense against dreaded evils and he is, even though

he know it not, working with those against whom he believes and boasts that he is fighting.

We have had several occasions even recently to explain what the Holy and Apostolic See has always believed and taught and what she, according to her opportunities, has sought to accomplish and contribute—up to yesterday, even up to this day and whatever greater dispositions may be for the future—to the welfare of all against a common enemy.

It is needless to say that in such condition there is nothing more for us to do but to renew more insistently and more paternally and imploringly the invitation and pressing entreaty so frequently repeated to the Faithful throughout the world, to all souls particularly devoted to the Sacred Heart and to the interest of the Church, to all bishops, to all the diocesan and regular clergy and to all the laity, especially to those who, with such enlightened faith and Christian charity, labor for the interests of Christ and of souls by their active participation with the Hierarchical Apostolate in the multiple forms of Catholic Action.

Praises Apostolate of Work and Prayer

Our highest thoughts, full of particular confidence, go out in a special way to those heroic souls who are making an apostolate out of their daily work and even of their suffering; and more especially still to those legions which, from all corners of the world, send up to Heaven the perfume of their purity. We speak of these little ones who believe in Jesus and who belong to the Church in a special manner precisely because they are Christ's beloved.

This year, most beloved sons, the Divine Goodness is granting us the opportunity to contribute to the prayers and work and sacrifices of all by a personal experience of suffering and until now has marvelously spared us and for which the same Divine Goodness is most readily and generously recompensing us with a wondrous and touching union of prayers which lately from every part of the Church are incessantly being offered up for the well-being of the common father.

From the fullness of our heart we take this opportunity to thank all for this manifestation of filial affection, so loving and so devoted.

And although what we had to suffer is very little indeed compared to that which so generously and painfully people suffer in the world; and compared with that, above all, which He Himself, the Head, the Founder and the King of this Divine Church, had to suffer for us, both in Soul and in Body, may He none the less deign to accept our offering which we wish always to be in conformity with His most holy will.

May He accept it, we repeat, for His own glory, now more than ever so impiously attacked, for the conversion of all those who have gone astray, for the peace and for the good of the entire Church and in a par-

ticular manner for Spain, now so troubled and for that very reason so dear to us.

With this fervent sentiment of our heart we make ours and we send out to the world the heavenly message of Christmas "Glory to God in the highest and on earth peace to men."

We gladly avail ourselves of this occasion so happily offered to us by this annually recurring Christmas gathering to turn our thoughts to all those other spiritual joys, the full enjoyment of which Divine Benignity has prepared for us.

It is for us today and none the less for all, a holy gratification and an apostolic consolation to recall with gratitude and with the profound esteem that is due persons and events which impress the pages of the year now drawing to a close, the special marks of greatness and holiness of the faithful and the steadfast union of souls about the See of Peter.

Still present in our memory is the sight of the Senate of the Church, with the entire Italian Episcopate, come to rejoice with us on the beginning of this year of our long life, during which our Lord often makes us sense the companions "work and sorrow."

Recalls Homage of Catholic Journalists

We hear again in our memory the filial homage of the congress of Catholic journalists and artists of different degree and extent, of that solemn demonstration of faith and learning and of the action and the sacrifice which is offered to the admiration of pilgrims by the Catholic Press Exhibition collected from the five points of the globe.

Our heart rejoices also because of two works which have taken on a new form—one in stone and the other in thought. We mean the new Palace of the Congregations and the Pontifical Academy of Science.

To these new events at the turn of the year are added the centenaries of two great events of old which are the glory of the Gospel and of the Church.

We mean, as you have already anticipated, the nineteenth centenary of the conversion of St. Paul and the sixteenth centenary of the death of St. Sylvester.

Of the Apostle of the Gentiles, vessel of election,

sublime and indefatigable teacher of Christian Faith, Rome glories to have heard the message alongside her first Pontiff and to have felt the swordstroke of one of his Epistles.

In Sylvester, Rome admired the aureole of sanctity, which was freely developed on earth under the standard of Constantine and which leaves in the magnificent basilicas of the city the testimony and the more open beginnings of our Faith which is a victory over the world.

But more still, Paul, an untiring herald of peace and of Christ, who wrote to the Corinthians of his time these profound words: "For God is not a God of dissension but of peace," and Sylvester, who after a long night of persecution could greet a rule of liberty and peace, invite us this year to direct to the rulers and the peoples of the earth a new and still more fervid and pressing exhortation to peace and to its maintenance where it reigns and to its reestablishment where it is but a sorrowful, tragic memory, and up to this time, alas, unfulfilled yearning, and with this appeal to the world we join—and today more fervently than ever—in our prayer to God for that "tranquility of order" in which alone peace can exist for the execution of that individual collective justice without which no order is possible.

This our prayer, we reverently lay before the crib of the Prince of Peace.

Extends Blessing to All

And so we go back again, in spirit and in heart, to the cave of Bethlehem from whence we behold the whole Catholic world to give thanks to that Divine Infant and to that all-knowing Child, Who became a Child to be more loveable and thus to draw the whole human race to Himself, to His Cross, to His Flock, to His Church and to His Clients.

He is today in the midst of us and, in union with Him, His Vicar extends his hand to bless you all, beloved sons, and to invoke upon all an abundance of the gifts and graces which He came to scatter as seeds of eternal and imperishable triumph on the face of the earth for men of good will.

New York Sun on the Pope's Broadcast

"In his radio address to the Catholic world the Pope, after extending greetings peculiar to the season, takes occasion to express again the determined opposition of the Church to Communism. It is 'the enemy' and to combat it he asks not only the help of Catholics but of 'all men of good will.' He sees in the war in Spain the effort of the Communists 'to make the supreme experiment of all the destructive forces scattered throughout the world,' . . . with the civilization of Europe particularly at stake. To contend against this peril Pius XI advises his flock to join the hierarchy in the 'multiple forms of Catholic action.'

"The address is ample proof that the Pope, notwithstanding his years and physical infirmities, retains the force of character and determination of mind which have marked his entire career."

VOICE *of the* HOLY FATHER

Guiding Words From Addresses Delivered During the Year

OUR HOLY FATHER, POPE PIUS XI, has spoken many times during the past year to his children in all lands, exhorting them to prayer and action that peace and order and goodness may be restored to the world. In the hurry of our every-day lives we find little time, so we tell ourselves, to read and know what our Holy Father has said, and yet it was to us he was speaking. The following excerpts from some of the addresses of Pope Pius XI during the past twelve months are published in the hope that they will bring his words into many more homes and hearts than would otherwise have had the opportunity to receive them.

Supreme Pontiff's Desire for Peace

IN September, of last year, the Holy Father addressed a group of twelve thousand war veterans, telling them of his desire for peace and his prayers to that end, and exhorting them to fight within themselves the war of virtue.

A short time later, in addressing the members of the International Union of Catholic Nurses, Pope Pius XI lauded the work of nurses and encouraged them to further deeds of service to the sick and needy. "Continue," he said, "the struggle against paganism, against materialism, because you know only too well the bad influences that seek to laicize the nursing profession." At the end of his discourse, our Holy Father said: "We wish to ask you to pray particularly that war will be prevented. . . . We pray God that He will second the activity and industry of far-seeing men who understand the exigencies of real happiness and social justice. . . . We pray God that He will bless this activity, this industry, and WE engage you to pray for it with US."

Again Pope Pius expressed the desire so dear to his heart, when he delivered his allocution at the Consistory, last December. "We ardently desire peace conjoined with justice, truth and charity for all men of good will; We shall wish it with all Our power and seek to obtain it, and in fervent prayers We have besought it from the great and good God."

On the eve of Christmas, our Holy Father spoke to the world, again expressing his ardent desire for peace.

"Other voices," the Supreme Pontiff said, "seek to fight Christianity, inveighing against the only Christianity which merits the name, Catholic Christianity, because it is evident that real Christianity lies only in Catholicism, outside of which what remains of the Christianity of Jesus Christ Himself is only an interrogation point, only dissolution wherein there is retained only the larva of the real and only Christianity, Catholicism."

Catholic Action and Vocations

ON this same occasion, our Holy Father issued his "Christian Priesthood" encyclical. Therein, he said: "Our thoughts turn gladly to that Catholic Action, so much desired and promoted and defended by Us. For by Catholic Action the laity share in the hierarchical apostolate of the Church, and hence it cannot neglect this vital problem of priestly vocations. Comfort has filled Our heart to see the associates of Catholic Action everywhere distinguishing themselves in all fields of Christian activity, but especially in this. . . . Let all members of Catholic Action be persuaded that, in no better way than by this work for an increase in the ranks of the secular and regular clergy, can the Catholic laity really participate in the high dignity of the 'kingly priesthood' which the Prince of the Apostles attributes to the whole body of the redeemed."

In February of this year, while addressing a group of priests from Argentina, Colombia, Mexico and Cuba—who had been sent to Rome by their bishops to participate in a course on Catholic Action—our Holy Father stressed anew the necessity of the Catholic layman working with his bishop and priests in the wide field of Catholic Action.

In addressing a pilgrimage of Dutch Boy Scouts, our Holy Father said again that Catholic Action is the collaboration of the laity in the Apostolate of the Hierarchy.

Catholic Action and the Press

IN April of this year, the Thirty-sixth Congress of the *Bonne Presse* of France was held in Rome. The meeting was held there in testimony of the affectionate regard of the press of France for His Holiness, Pope Pius XI, and to mark the seventy-fifth anniversary of *Osservatore Romano*.

The Holy Father himself addressed the congress. He spoke of the importance of the press and rejoiced in the immense amount of good that the press can accomplish. "Word alone," he said, "is the omnipotent

way to the diffusion of thought. Of what great importance then is the press, which multiplies the word so powerfully." His Holiness expressed the desire that all countries have their own *Bonne Presse* organizations and that all these organizations and the newspapers nourished by them constitute a universal federation which could be a powerful and efficacious instrument of Catholic Action.

Efforts for Clean Films Lauded

THE Sixth Congress of the International Federation of the Motion Picture Press met in Rome last May. His Holiness discoursed to the delegates on motion pictures, and exhorted "all citizens in every country" to "collaborate in the elevation of motion pictures." "This has been done," he added, "... by the bishops, the Catholics and other honest citizens of the United States and our heartfelt praise goes forth to them."

On this same important subject of "Motion Pictures," our Holy Father issued an encyclical, dated June 29, 1936. In that encyclical, Pope Pius XI spoke to the bishops of the United States, as follows:

"It was most fitting and desirable that you, Venerable Brethren, should have exercised a special watchfulness over the motion picture industry which your country so highly developed and which is a great influence in other quarters of the globe. . . . This is the obligation which binds not only bishops, but also the faithful, and all decent men who are solicitous for the decorum and moral health of the family, the nation and human society in general."

"If the bishops of the world assume their share in the exercise of this painstaking vigilance over the motion picture—and of this We, who know their pastoral zeal, have no doubt—they will certainly accomplish a great work for the protection of the morality of their people during their moments of leisure and recreation.

"They will win the approbation and approval of all right-thinking men, Catholic and non-Catholic, and they will help assure that this great international force—the motion picture—shall be directed toward the noble end of promoting the highest ideals and truest standard of life."

Urges Union, Vigilance and Prayer in Catholic Action

ON the Holy Father's birthday, May 31, there were assembled at Vatican City representatives of Catholic Action from twenty-two countries. Our Holy Father spoke on that occasion. He said his words of exhortation were for union, for vigilance, for prayer. He promised, as his contribution toward Catholic Action, his prayers. He said he has always prayed for Catholic Action and will continue to do so in the future, like Moses who prayed on the mountain while the people fought.

"All those who strive under the banners of Catholic Action," he said, "should be mutually united in the

Heart of Christ, united under their bishops and priests, or under those who in diverse measure and in various degrees are participants of the apostolic ministry. . . . Catholic Action is, will be and must be the participation and collaboration of the faithful in the hierarchical apostolate: namely, coordination and subordination to that apostolate which was constituted by the Divine Redeemer Himself as the essential structure of the Church. And this coordination and subordination belong to the very essence of Catholic Action." He said further:

"Thus we find Catholic Action at the time of the first preaching of the Gospel. Therefore first of all unity: this is the exhortation of your old Father. However, to this must be added another general exhortation about vigilance so that, O beloved children, you may not be led into error. In fact, there are not lacking, even among Catholics, false masters and false prophets, who for diverse motives and with the pretext, as they say, of a greater welfare, agitate for bad things and prepare worse, establishing We do not know what transactions between truth and error, between sanctity and sin, between the law of the world and the law of God, between the real and only Christianity, as Christ established it and for which He gave His life, and another pseudo-Christian religion."

Blesses All Enrolled in Catholic Action

AT THE end of his remarks delivered on the occasion referred to the Holy Father gave His blessing in these words:

"We willingly and heartily bless the prelates and priests who dedicate themselves to Catholic Action and add this noble and arduous labor to their daily work.

"We bless all the laity who are enrolled in Catholic Action: their precursors and announcers have been those men and women who helped the Apostles to spread the seed of the Gospel and whose names are recorded with praise and honor in the Sacred Text. . . . We bless all the bands of Catholic Action, all those who belong to it and pledge themselves to favor it, to propagate it and diffuse it. Finally we bless you and your homes, your families and relatives and all you have in mind."

Praises Work of U. S. Catholics Under Bishop's Leadership

IT IS with particular joy that we recount the audience accorded by Pope Pius XI to the Apostolic Delegate to our own country, His Excellency, the Most Reverend Amleto Giovanni Cicognani. Our Holy Father expressed the deepest interest in all the activities of Catholics in the United States and particularly his interest in the activities of the National Catholic Welfare Conference, and warmly commended the work of the American bishops in the field of motion pictures.

Again Stresses Need of Prayer

IN AUGUST of this year, on receiving in audience delegates to a diocesan conference of Catholic Action aspirants, Pope Pius XI stressed the need, now more than ever, of prayer. "Never as at this moment," the Holy Father said, "have we received so much sad news of what has happened and what threatens to happen in the future in different parts of the world. God alone, Who sees and provides, can draw something good from such a chaos of ideas, words, human, and alas, inhuman, acts."

In the farewell audience accorded to His Excellency, Archbishop Cicognani, the Holy Father commended to his American children that they pray with increased fervor in these painful times when prayer is so necessary and that they put their trust in the spiritual union effected through prayer. His American children, His Holiness added, are always present in his heart.

On September 8, the hour of our Lady's Nativity, the Holy Father issued his call to a crusade of prayer throughout the world, particularly for Spain. "It is necessary," said Pius XI, speaking to the Franciscan Tertiaries, "to pray for the Church, for society, the family, youth, and for so many wandering in ways of vice and incredulity, who have raised their voices against God and who are calling themselves 'godless'."

On Living Christian Lives

IN ADDRESSING the refugee bishops, clergy and laymen of Spain, on September 14, the Holy Father said: "The Church and religion offer and provide to every one of good-will the means which make it possible to derive from those teachings and those principles the whole of that practical good of which they contain the secret and the generative power, for they offer divine grace, and the instruments and vehicles of grace, prayer, the sacraments and Christian life.

"There will always be, of course, the fearful possibilities of negligence, of inertia, of resistance, of opposition, all of which have their source in human liberty, and thus how many sad affairs may be explained and traced to their source without involving the least shadow of complicity on the part of the Church and the Catholic religion, but rather revealing a full and persistent contradiction with and opposition to all the things which they teach and try to make effective in every way possible to them. That is by teaching, by translating teachings into lives lived in a Christian manner."

(NOTE: A new N. C. W. C. booklet, "Insurrection in Spain" (see page 24), contains the complete address delivered by our Holy Father to the Spanish refugees referred to in the foregoing. This issue of CATHOLIC ACTION reproduces on pages 3-5 the most recent words of His Holiness as broadcast to the world December 24, 1936. Twelve pamphlet printings of various encyclicals of Pope Pius XI are available at N. C. W. C. headquarters.)

C. D. of A. and Medical Missionary Pay Tribute to Father Burke

SINCE the publication of the special Father Burke Memorial issue of CATHOLIC ACTION letters of sympathy and tribute from representatives of two of the many outstanding organizations of Catholic Action with which the late Rt. Rev. Msgr. John J. Burke, C.S.P., had collaborated during his long years as general secretary of the N.C.W.C.—the Catholic Daughters of America and the Society of Catholic Medical Missionaries—have come to the attention of CATHOLIC ACTION.

The first is from Mary C. Duffy, supreme regent of the Catholic Daughters of America, who wrote the Very Rev. Msgr. M. J. Ready as follows:

"Upon my return from an extended official visitation in the south, I learned with regret of the passing of dear Monsignor Burke. May I offer to you and the personnel of the National Catholic Welfare Conference the very sincere sympathy of the Catholic Daughters of America.

"Our glorious Church, our great nation and the National Catholic Welfare Conference have suffered an irreparable loss by his untimely demise. I feel a distinct personal loss in the death of Monsignor Burke as on countless occasions he has honored me by his wise direction on the many problems referred to him.

"I shall treasure in my memory album the last letter I received written in his own handwriting, in answer to a congratulatory note upon his elevation as a Domestic Prelate, in which he generously commended the program of the Catholic Daughters of America. May his soul rest in peace."

The second tribute to Father Burke was published in the

January 1937 issue of the *Medical Missionary* over the signature of Anna Dengel, M.D., founder and head of the Medical Missionary Society, and reads as follows:

"Many will be the well-deserved praises spoken and written of the Right Reverend Monsignor John J. Burke, C.S.P., to whom death came so suddenly on October 30.

"How broad his outlook on life was may be gathered from the fact that although general secretary of the National Catholic Welfare Conference, heavily burdened with religious and social problems of the country, he had time to listen to my plea for medical care for the women of far-off India, and, what is more, he was actually interested to the point of thinking of ways and means for its promotion.

"When the society was formally started, Monsignor Burke was one of the few priests who encouraged us by his presence. Shortly afterward, he graciously consented to give us a spiritual conference which I have never forgotten. The text he chose was 'Give and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. . . .' Luke VI, 38. The conference was so beautiful that the main points of the exhortation were entered in our chronicle: great personal fidelity to Our Lord; generously aiming at the highest; looking at the peak; filling the jar to the brim; trusting in God's willingness to help us; putting our hand in His!

"It seems to me that unconsciously Monsignor Burke expressed, in the ideals he put before us, his own program of life. As I saw him lying in state, so serenely at rest, the text of this sermon came vividly to my mind and I felt convinced that he had lived what he had preached. *Requiescat in Pace!*"

INDUSTRY'S GREAT NEED:

COOPERATION NOT COMPETITION

ADDRESSING the regional meeting of the Catholic Conference on Industrial Problems held in his see city on November 30-December 2, 1936, the Most Rev. Bishop of Rochester took occasion to point out the evils of economic liberalism, as condemned by Pope Leo XIII, and of its successor—the economic regime of today, denounced by Pope Pius XI, and which, as the Archbishop points out, is characterized by a concentration of power in the hands of a minority, by industrial and mercantile monopoly, by economic and financial domination on the part of a relatively few. The remedy for these evils, the Archbishop stated, is the acceptance of the Catholic concept of society which looks to *cooperation* both between ethics and economics and between the factors that play their part in economic development.

By Most Rev. Archbishop Edward Mooney

DURING the sessions of this conference on industrial problems you have listened to those who are qualified to speak with expert knowledge of the theory and practice involved in the problems under discussion. I have been most deeply struck by a clarified view of the historic development of economic theory and practice in which the problems of our own day find their setting. In what we may broadly call the modern industrial age in our English-speaking world, we can, without over-simplifying history to the point of distortion, clearly distinguish two economic regimes, two succeeding phases of economic thought and practice. It is interesting to note that these economic regimes developed under the influence of a philosophy which was scarcely, if at all, touched by traditional Catholic thought. In fact, they were developed in an age that boasted of its emancipation from medieval dogma and theology and rejoiced in its freedom from a philosophy that felt the guidance of revealed religion.

THE first of these regimes Pius XI, in his recent Encyclical, calls "individualism." Its older European designation was "Economic Liberalism." Its trade name we might say is "laissez faire"—go as you please. Its economic philosophy was formulated for English-speaking countries by Adam Smith in the eighteenth century and developed in the Manchester School in the nineteenth. That philosophy denied or at least disregarded the social and moral aspects of economic matters and formulated certain economic laws as supposedly immutable in their own field as the law of gravitation or the laws of chemistry in theirs. Chief among these laws are the law of supply and demand, the law of unlimited competition and the iron law of wages—according to which men are to be hired for what they will take, even under the pressure of necessity, rather than for what human and humane considerations demand they ought to get.

It is not out of place to note in passing two corollaries of these fundamental principles: 1. Liberalism has ever regarded working men's unions with disfavor if not with open hostility. 2. Liberalism has consistently proclaimed the doctrine that civil government has no competence in industry beyond that of a mere guardian of law and order.

IT IS a truism, of course, to say that men are often better than the dominant ideas of the age in which they live. Thus, throughout the industrial age there have been many who did not practically accept the philosophy of dominant liberalism—and felt keenly the handicap of having to compete with those who accepted it. Doubtless, too, there have been many who accepted the philosophy without much reflection and were optimistic enough to feel that somehow or other economic laws would work out to the common good. How mistaken they were has been clearly shown by the Economic Cataclysm of our own days.

The second regime which Pius XI mentions is the one in which we now live. It is characterized by a concentration of power in the hands of a minority, by industrial and mercantile monopoly, by economic and financial domination on the part of a relatively few individuals and corporations. Clearly this regime represents a development that was the inevitable result of unlimited competition . . .

Through many variations of theory and practice in these two economic regimes, there is one constant factor. It is found in the principle sometimes blatantly asserted, sometimes only implicitly held but consistently acted on, that the field of economics is quite distinct from the field of ethics. We are all familiar with the popular statement of this principle in the common phrase "business is business." The operation of that principle has given us the spectacle not only of ruthless

and unprincipled pursuit of economic success on the part of men who were restrained by no moral inhibitions, it has also given us the stranger spectacle of men who are upright in their private lives and yet, oddly enough, tolerant of evil in their business practice.

LEST I seem to exaggerate, let me quote a confirmation of this statement in a book just published by a foremost non-Catholic British economist: "In 150 years economic laws were developed and postulated as iron necessities in a world apart from Christian obligation and sentiment. The early nineteenth century was full of economic doctrine and practice which, grounded in its own necessity and immutability, crossed the dictates of Christian feeling and teaching with only a limited sense of incongruity and less of indignation."

Now this fundamental principle of the divorce of economics from Christian ethics which largely directed industrial and business development during these two economic regimes is flatly in contradiction with the consistent and insistent teaching of the Catholic Church. This teaching exerted its influence and applied its sanctions in the social order that preceded the industrial age—and, significantly too, preceded the break-up of a united Christendom.

The Catholic concept of society is organic—not individualistic. It stresses most not competition but co-operation—cooperation first of all between ethics and economics for the promotion of the common good which both must jointly promote: cooperation, under the guidance of those who are experts in economics and of those, too, who are experts in moral principles; between the various factors that play their part in economic and industrial development; cooperation between representatives of capital on their part and representatives of labor on their part; and between capital and labor working together; and finally, cooperation between the joint efforts of capital and labor and the powers of government. This type of cooperation would reduce the governmental factor to a minimum, and would obviate the disadvantages generally attributed to what men call a planned economy, and what in their mind is an economy planned by government.

IF WE wish to face the facts, we must realize that to achieve such cooperation in theory will bring many a headache, and to work it out in practice will entail many a heartache. But is it really too much to say that we face the dire alternatives of cooperation or chaos? And chaos never lasts—it quickly ends in absolutism of one kind or another.

Let me, in conclusion, recall one important thing about cooperation. Cooperation brings out the *human* factor in economic life. If the regimes of individualism and plutocratic domination are to give way to a regime of cooperation and thus issue in a new social order

based on the principles of social justice and social charity, the human element in business and industry must rise to the larger demands made upon it. This is only another way of saying what Leo and Pius have said in demanding moral renovation—a return to Christian life and Christian institutions—as an essential pre-requisite for an enduring betterment of the social order. The non-Catholic British economist referred to above says the same thing when he writes: "Above all, we must realize that a better human society will make greater demands on human character and cannot fairly be expected in advance of it." It would be far easier for a Christian patriot to be optimistic about the future of America if he could discern in present day trends a more general practical effort to form character by systematic inculcation of Christian moral principles in the sons and daughters of Christian parents.

IF THE discussions of this conference and of similar gatherings of Christian men and women will not only make them appraise the relative value of suggested legislative and cooperative machinery but will also create an awareness of the need of definite moral standards in the men and women who operate and co-operate, who make laws and for whom laws are made; if this awareness will then inspire us all to DO SOMETHING in working together to lift the handicaps our public educational system puts in the way of character formation on moral principles rooted in religion, there is reason to hope. Otherwise . . . look across the sea and remember: "It can happen here."

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N. C. W. C. FAMILY LIFE SECTION DIRECTOR SPEAKER AT DETROIT FAMILY LIFE MEETING

REV. DR. EDGAR SCHMIEDELER, O.S.B., director of the Family Life Section of the N. C. W. C. Social Action Department, was one of the speakers at the meeting of the Catholic Conference on Family Life, held in Detroit, Mich., December 7, 1936, and to which Marygrove College was host. A variety of topics relating to marriage and family life and to the tasks of child care and training within the home were discussed by the conference delegates.

The Most Rev. Michael J. Gallagher, Bishop of Detroit, formally opened the convention with Mass and sermon. After referring to increasing evidences of communism, His Excellency pointed to the juvenile delinquency rate among Catholic children as proof that not all Catholic homes were doing their duty today.

Among the other speakers were the president of the conference, Dr. Henry C. Schumacher; Rev. Dr. Frederic Siedenburg, S.J., of Detroit University; Dr. George H. Derry, president of Marygrove College; and Rev. Dr. Leonard Otting, S.J., professor of sociology, John Carroll University, Cleveland, Ohio.

Copies of the Father Burke Memorial Issue are available in limited quantity at N.C.W.C. headquarters. Price, 25c per copy.

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CATHOLIC NEWS

By Burke Walsh

in 1936

AS ONE of the annual features of this magazine intended to stimulate interest in the observance during February of Catholic Press Month, we present herewith an illuminating summary, made by a headquarters staff member of the *N. C. W. C. News Service*, of outstanding events of Catholic interest during the past year which have made their imprint on religious life in the United States and outside of it.

THERE was no lack of volume, variety or interest in the Catholic news of 1936. Events of great import to Catholics were constantly transpiring in all parts of the world. They were both happy events and sad events. Often the sad events seemed far to outweigh the occasions for joy.

But, whether the happenings were joyful or sorrowful, they were reflected by the Catholic press which was like a mirror held up to all the Catholic world. The world-wide happiness at the celebration of the Holy Father's 79th birthday on May 31 and the deep anxiety occasioned by the report of his illness toward the close of the year; the depressing reports of continued persecution in Spain, Mexico and Germany; and the consoling word of magnificent preparations being made for the International Eucharistic Congress in Manila—these and many hundreds of other stories were available in the Catholic press in the year just closed.

To those who are consistent readers of the Catholic press, Catholic publications have been a veritable mine of information. Served by the *N. C. W. C. News Service* with its world-wide resources for the collection and dissemination of news, the Catholic press has made into a much more closely-knit family the upwards of 350,000,000 Catholics around the globe.

Astounding Activity of Pope Pius XI

The astounding activity of His Holiness, Pope Pius XI, who entered upon his eightieth year of life and the fifteenth year of his pontificate in 1936, of itself furnished a considerable store of press material. His Holiness repeatedly emphasized the great necessity of prayer, vigorously warned against the evils and the menace of Communism; addressed to some 600 Spanish refugees a discourse which is universally recognized as one of the year's most important statements; issued an Encyclical Letter—*Vigilanti Cura*—expressing his desire that the work in behalf of decent motion pictures continue; manifested his abiding interest in the Catholic press, especially through his personal participation in the World Catholic Press Exposition held at the

Vatican; received heads of States and Governments; gave fervent exhortations to the support and diligent use of Catholic Action; reconstituted the Pontifical Academy of Science through the *Motu Proprio* "*In Multis Solaciis*" and personally named its first 70 members; advanced plans for increasing the power of the Vatican City radio station; constantly supported the work of Catholic missions, and in countless other ways brought the Church and her work strikingly to the minds of men. In all of this great and continuous activity, Pope Pius maintained his practice of granting special audiences to all the newly-married couples who come to the Vatican. In May, 1936, His Holiness received the 100,000th such couple.

Cordial Relations Between Holy See and Italy

The furtherance of the cordial relations existing between the Holy See and Italy developed a number of interesting news dispatches. King Victor Emmanuel III conferred the title of Count of Desio upon the Pope's nephew, Franco Ratti, and his descendants. Pope Pius sent a message of well wishes to the King and Queen of Italy on their 40th wedding anniversary last October. Premier Mussolini personally inaugurated the work which is providing a magnificent new approach to St. Peter's Square from Italian territory.

Dispatches to Catholic papers on the struggle in Spain brought word of one of the year's saddest situations. News from Spain, of vital interest throughout the year 1935, when there seemed legitimate reason for hoping the position of the Church would be improved, became terrifying early in 1936. Rarely, if ever, has the world heard more gruesome reports and it is impossible even now to give even a fair estimate of the number of bishops, priests and laymen who have suffered martyrdom on the Iberian Peninsula. Cardinal Goma y Tomas, Archbishop of Toledo, said in Rome in December that he believes about a million persons have perished so far.

Just as reports from Spain were largely gruesome but constantly of the utmost interest and importance to Catholics, so were the reports from Germany dis-

(Turn to page 14)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco; and MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHELL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

VERY REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

"Insurrection in Spain" Title of Booklet

By Director of N.C.W.C. Legal Department

A TIMELY and important contribution to the literature dealing with the Spanish Revolution has just been made by William F. Montavon, director of the N. C. W. C. Legal Department, in a new Welfare Conference booklet entitled "Insurrection in Spain." A lifetime experience, extensive study, personal observations in Spain, and a vast correspondence with leaders in that and other Spanish-speaking countries eminently equip Mr. Montavon for the task of appraising the situation which has arisen in Spain, of analyzing its causes and pointing a way toward a solution.

"From the first," the author states, "the men upon whom rests the responsibility for the present Spanish Republic raised the banner of religious suppression as the one issue around which they deemed it possible to unite. It was a false issue. It was not an issue around which the Spanish people could be rallied in support of a republic. The true issue was social, economic, in character. The injection of the religious controversy was unnecessary and served only

to make it impossible to achieve in Spain that meeting of minds that is indispensable to the success of the republic."

As supporting documents the booklet contains the full text of the encyclical *Dilectissima Nobis*, issued by His Holiness, Pope Pius XI, on June 3, 1933; the allocution addressed by the Holy Father to the group of Spanish refugees and broadcast in numerous languages over a world-wide network from Vatican City on September 14, 1936; and a statement authorized by the United States Bishops at their annual conference of 1936.

"Insurrection in Spain" is available at N. C. W. C. headquarters, price: single copy 25 cents; 5 copies for \$1.00.

Bishop Gannon to Lead C.P.A. Members In Annual Catholic Press Month Observance

THE Committee of the Catholic Press Association in charge of arrangements for the observance during February of Catholic Press Month has addressed a letter to all Catholic publishers calling attention to the importance of this annual event. The plans of the committee call for a broadcast over a nation-wide hook-up, the letter states, and adds:

"The new episcopal chairman of the N. C. W. C. Press Department, the Most Rev. John Mark Gannon, Bishop of Erie, will use this occasion for his first message to the press.

"The N. C. W. C. News Service will be counted on as usual to supply its subscribers with material for publication. Also, the January issue of CATHOLIC ACTION, official organ of the N. C. W. C., as usual is devoted to a study plan for the observance of February as Catholic Press Month.

"Particularly is it urgent that our magazine publishers bear in mind to again make editorial comment about Catholic Press Month in their February issues.

"Do not fail to make Press Month the outstanding occasion it deserves for announcing the need and service rendered by the Catholic press of America."

N.C.W.C. Executives Participants in National Conference on Educational Broadcasting

THREE members of the N. C. W. C. headquarters staff—Rev. Dr. George Johnson, director, N. C. W. C. Department of Education; Edward J. Heffron, executive secretary, National Council of Catholic Men; and James E. Cummings, assistant director, N. C. W. C. Department of Education—took part in the First National Conference on Educational Broadcasting, held in Washington, D. C., December 10-12, 1936. Dr. Johnson, who served as chairman of the "Religious Broadcasting" section of the conference, commenting on the popular interest in religion "despite the fact that organized education pays so little attention to it," said: "The issue is to keep everyone in this nation aware of the educational power of religious broadcasting and to be watchful that the same thing does not happen to this instrument that happened to the schools. American life must be rooted and founded in religion. Real education and real religion are synonymous terms and should go hand in hand."

Mr. Heffron, speaking before the same section, gave an interesting account of the "Catholic Hour" broadcast by the National Council of Catholic Men. His address is printed in full in this issue of CATHOLIC ACTION.

Mr. Cummings was one of the speakers in the section on "Radio in the Life of the Child." Mr. Cummings declared that in preparing radio broadcasts for children moral

with the N. C. W. C.

CATHOLIC ACTION Begins 19th Year

WITH this January 1937 issue, CATHOLIC ACTION begins its 19th year of publication. Originally issued as the National Catholic War Council Bulletin, later as the National Catholic Welfare Council (and still later Conference) Bulletin, then as the N.C.W.C. Review, the magazine assumed its present title in January, 1932.

We extend to all members of the N.C.W.C. family best wishes for a blessed New Year, one marked by ever-increasing accomplishment in the apostolate embraced by this official organ of the N.C.W.C. We likewise express our gratitude to all our loyal subscribers and readers for their continued interest and support, and especially to those who are seeking to extend its circulation and usefulness both within and outside of Catholic circles.

values should be given first rank in order to create character-building programs. Mr. Cummings also advocated the use of local stations as laboratories to test programs for children sponsored by local groups. "Eventually," said Mr. Cummings, "if we secure wholesome programs for children, we shall lay the foundation for improving programs for adults."

Omaha Diocesan Council, N.C.C.W., Makes Available Holy Father's Encyclicals

AN EXAMPLE of practical Catholic Action has just come to the attention of N. C. W. C. headquarters in a routine letter addressed to the Business Office of the Conference. The letter served as added proof of the interested cooperation on the part of representatives of societies affiliated with the N. C. W. C. Lay Organizations Department in making available to patrons of public libraries the encyclicals and other pronouncements of His Holiness, Pope Pius XI. In the hope that other Catholic organizations will follow the example of the Omaha Council of Catholic Women, we quote from the letter, written by Mrs. Robert J. Regan, as follows:

"Enclosed please find money order, for which please send by return mail twenty sets of the twelve encyclicals of His Holiness, Pope Pius XI, which our Deanery Study Club of the Omaha Council of Catholic Women wish to have bound into twenty volumes for gifts for our public library and branches, as well as Catholic colleges and hospital libraries in Omaha. We hope to do this within the next few weeks."

Hospital Association, Greeting Msgr. Ready, Pledges Loyalty to Work of Welfare Conference

EXTENDING the "warmest and most heartfelt congratulations" to the Very Rev. Msgr. Michael J. Ready upon his elevation to the post of general secretary of the National Catholic Welfare Conference, the Catholic Hospital Association, in an article appearing in the November issue of *Hospital Progress*, its official organ, pledges to Monsignor Ready "that loyalty and cooperation which, while they serve as the greatest safeguards of the activities of the Catholic Hospital Association, at the same time assist in a small way the unanimity of effort of the Welfare Conference in the pursuit of its sublime ideals."

Saying that the Catholic Hospital Association "rejoices" in Monsignor Ready's selection for this office, the article, after pointing out Monsignor Ready's training and experience, especially his five years' service as assistant general secretary of the Conference, adds:

"His successes have already been noteworthy. Aside altogether from his participation in the successful activities of Father Burke during the last few years, his eminently capable guidance of the Catholic 'Radio Hour' has

already earned for him the gratitude of Catholics and the esteem of the thousands whose lives have been influenced through this highly important modern educational activity."

"Monsignor Ready," the article says in conclusion, "will build well upon the foundations laid by the heart and mind of him whose worthy successor he has become."

Bishop Floersh to be Host to N.C.E.A. Meeting During Easter Week

ACCORDING to an announcement just made by Rev. Dr. George Johnson, secretary general of the National Catholic Educational Association and director of the N. C. W. C. Department of Education, the executive board of the National Catholic Educational Association has accepted the invitation of the Most Reverend John A. Floersh, Bishop of Louisville, to hold the thirty-fourth annual meeting of the association in Louisville. The meeting will be held during Easter Week, Wednesday, March 31, Thursday, April 1, and Friday, April 2. Committee meetings will be held on Tuesday, March 30.

The convention will be formally opened on Wednesday morning, March 31, with Pontifical Mass in the Cathedral of the Assumption. This will be followed by a general meeting in Columbia Hall Auditorium. All sessions of the Parish-School Department, Secondary-School Department, and Catholic Blind-Education Section will be held in Columbia Hall during the period of the convention. Sessions of the Seminary Department, Minor-Seminary Section, and the College and University Department will be held in the Brown Hotel, one block away from Columbia Hall. The Brown Hotel has been selected as the headquarters hotel for the convention. The sisters' headquarters will be in Columbia Hall. A commercial exhibit will be conducted in the gymnasium of Columbia Hall.

Bishop Noll, of Fort Wayne, Author of Booklet on Communism

THE Most Rev. John F. Noll, Bishop of Fort Wayne, is the author of a pamphlet on communism entitled "It Is Happening Here."

Containing 70 pages, the pamphlet deals chiefly with the activities of communist organizers and sympathizers in the United States. It names and analyzes several organizations either affiliated with or sympathetic toward communism, and traces radical propaganda in the press, schools, and churches. There are also chapters dealing with the effects of communism in Russia, Spain, Mexico, and South America. There is included a "Catechism on Communism" and a chapter entitled "The Truth About the Spanish Situation."

The booklet is printed and distributed by Our Sunday Visitor Press, Huntington, Ind.

Catholic News in 1936—(Continued from page 11)

heartening but necessary for any well-informed Catholic to know. The year 1936 only intensified the difficulties of the Church in Germany, but the Catholic Hierarchy of that country continued to be outspoken in the face of dangers threatening the Church.

While some secular press reports gave one the impression that there was an almost wholesale relaxation of the religious laws in Mexico, *N. C. W. C. News Service* dispatches showed that if sometimes there was relaxation in the application of some of these laws, basically the laws themselves were retained, and in a number of places the persecution was intensified.

Canada's Gain in Catholic Population

A consistent reader of the Catholic press would have seen numerous interesting items out of Canada, where the Catholic population was estimated in 1936 to be 4,285,388 out of a total for the country of 10,376,786.

The death of King George V, who 25 years before had declined to take the traditional coronation oath which offered affront to Catholics; the call for prayer issued by Archbishop Arthur Hinsley, of Westminster, in the crisis which preceded the abdication of King Edward VIII; the defeat of "mercy killings" legislation in the House of Lords; the Catholic attitude to the new Education Bill; the steady influx in the Church of distinguished converts and the death of a number of distinguished figures, including Gilbert Keith Chesterton, were among the absorbing news reports flashed to the Catholic press from England.

From Ireland came the findings of an impartial investigating commission which charged that the Northern Ireland Government's policy had fostered the inflammation of religious bigotry. There were many interesting reports on the vigorous denunciation of Communism and its evils by the Irish bishops.

An outspoken warning against irreligion issued by the country's cardinals was only one of a number of brilliant news stories out of France, where extremists, apparently taking their cue from Spanish Leftists, attacked a number of Catholic institutions and mocked Catholic ceremonies.

And so it went, around the world:

World Events of Catholic Interest

The return of Father Damien's remains to his native Belgium, with King Leopold leading the committee in charge of arrangements; numerous developments in Austria, where the new Constitution organizes the State and society in accordance with the principles of the Papal Encyclical *Quadragesimo Anno*; the condemnation of the Mussert Movement, a national Socialist group, by the Hierarchy of Holland, which has a Catholic population of 3,000,000 and 34 Catholic daily

newspapers; increases in the Catholic population in Finland; the efforts towards the application of the *Modus Vivendi* between the Holy See and Czechoslovakia, where 80 percent of the pupils in elementary schools are Catholics; stories from Russia showing that, far from relaxing its persecution of religion, the Soviet Government has only changed its methods of oppression with the innovations introduced during 1936; the selection of Budapest to be the scene of the 34th International Eucharistic Congress in May, 1938; conditions facing the Church in Albania, Yugoslavia and the Holy Land.

The numerous conversions reported from Africa and the promise for rich harvests of souls in the future; new problems facing the Church and its missionaries in India, where Dr. Ambedkar, president of the Association of the Depressed Classes, announced he would attempt to draw between 50,000,000 and 70,000,000 people of the depressed classes from the Hindu fold over a five-year period; the advocacy of birth control by Sir Reginald J. T. Hildyard, Governor of Bermuda, to check the growth of the colored population of the island; the developments in Latin America, including the Inter-American Conference for the Maintenance of Peace held in Buenos Aires in December, when President Franklin D. Roosevelt said the "periodic attempts to deny God have always and will always come to naught."

Condition of Church in Philippines

The problems confronting the Church in the present state of the Commonwealth of the Philippines and the preparations for the Eucharistic Congress in Manila; the impressive statement on Catholic schools issued by the Hierarchy of Australia; the appointment of new native Chinese bishops and the general progress of the Church in that country; the increase in the Catholic population of Japan; the brilliantly successful Catholic Youth Congress in Indo-China, where, though they are "numerous and vigorous," the native Catholic clergy are unable to meet all the demands upon their time and attention; the extension at several places on the globe of the magnificent self-sacrificing service Catholic priests and religious are rendering in behalf of pitiful lepers.

In the United States itself, there were many news stories to render the year 1936 particularly notable. Outstanding among these was the visit of His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State. It marked the first time a Cardinal Secretary of State has visited the United States, and in the short space of a month His Eminence carried out a program of activity which few men have equalled.

The constitution of the Archdiocese of Los Angeles

with the designation of the Dioceses of San Diego, Tucson and Monterey-Fresno as suffragan sees increased to 16 the number of ecclesiastical provinces in the United States. The Most Rev. John J. Cantwell was named Archbishop of Los Angeles and was formally installed on December 3.

His Eminence, Dennis Cardinal Dougherty, Archbishop of Philadelphia, was chosen by His Holiness, Pope Pius XI, to be Papal Legate to the Thirty-third International Eucharistic Congress to be held at Manila, February 3 to 7, 1937.

Holy Father's Motion Picture Encyclical

The Holy Father's Encyclical *Vigilanti Cura*, dealing with motion pictures, was addressed to "the Archbishops and Bishops of the United States of America, and to other Ordinaries enjoying peace and communion with the Apostolic See," and in it, after urging the bishops of the world to exercise "painstaking vigilance over the motion pictures," His Holiness outlined a method of procedure in all nations that parallels the steps taken by the American bishops.

The glories of Douai, Salamanca and similar institutions on the European continent were recalled by the news stories announcing in 1936 the efforts of the bishops of the United States to raise a fund with which to establish, within the United States, a seminary for the training of Mexican priests. September 20 was designated "Mexican Seminary Sunday" and collections were taken up in all parts of the country.

Extended Services of N. C. W. C.

The adaptation of the broadened services of the departments and bureaus of the National Catholic Welfare Conference to the complex and changing exigencies of the times; the commendation of these works of the N. C. W. C. in impressive messages from Vatican City; the inspiring messages given to the Catholics of the United States by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate, who played a large and stimulating role in the life of the Church in this country in 1936; the steadily increasing American interest in the missions, one manifestation of which was the return of the Catholic Church Extension Society receipts to the \$1,000,000 mark in 1936; the brilliantly successful Catechetical Congress in New York, with the founding of the Catholic Biblical Association; the Holy Name Society convention, also in New York, to which Pope Pius sent a letter that he might speak to the delegates "from his heart as if he were among them"; the Sacred Consistorial Congregation's commendation of the American Episcopate for its work among Negroes and urging the extension of this work; the expenditure of more than \$5,500,000 by the St. Vincent de Paul Society in the relief of distress; the elevation of eight priests to episcopal dignity and the assignment of four bishops to new offices; the

many interesting questions developing around Catholic schools and Catholic education in the present position of the country, including the questions of free bus transportation and free medical service for parochial as well as public school children; the excellent records set by Catholic school pupils in competitions involving pupils of all schools; the meetings and works of the National Catholic Rural Life Conference, the Catholic Conference on Industrial Problems, the Catholic Association for International Peace; the development of the National Council of Catholic Women, the National Council of Catholic Men and other organizations of the laity—all these were productive of news stories that were at once instructive and highly interesting.

Catholic Part in Texas Centennial

Catholic celebrations in connection with the Texas Centennial celebration and the Rhode Island Tercenary were sources of colorful news reports. The joyful observance throughout the United States of Pope Pius XI's 79th birthday last May and the universal offering of prayers for his recovery from his illness late in the year were impressive to read about.

There were numerous other Catholic jubilees and celebrations. There were few public questions of any significance which did not have at least some interest to Catholics as Catholics. A large number of Catholics, members of the clergy and laity, were signally honored in 1936. Many distinguished Catholics—among them three bishops and the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference—died in the course of the year. The Most Rev. James A. Walsh, M.M., Titular Bishop of Siene and superior general and co-founder of the Catholic Foreign Mission Society of America, died on April 14. The Most Rev. John J. McCort, Bishop of Altoona, died on April 21. The Most Rev. William Turner, Bishop of Buffalo, died on July 10.

Not even a mere glance at the year 1936 should omit some special notice of the progress enjoyed by the Catholic press itself. Catholic publications in general enjoyed steady and encouraging advancement. The Catholic Press Association of the United States observed its 25th anniversary and received the warm commendation and hearty well wishes for the future from the Holy Father, the Apostolic Delegate and the archbishops and bishops of the United States. The Catholic press of the United States sent to the World Catholic Press Exposition at the Vatican an exhibit which elicited high praise from all who saw it. Frank A. Hall, director of the *N. C. W. C. News Service*, was a delegate to the International Congress of Catholic Journalists held in Rome in September and was warmly applauded for his address to the meeting on the work of the Catholic press in the United States.

MEASURING *the* INFLUENCE of the "CATHOLIC HOUR"

IMPORTANT information is herewith presented regarding a far-reaching work of Catholic Action—"The Catholic Hour" produced each Sunday evening by the N. C. C. M. and broadcast over the red network of the NBC from 57 radio stations located in 37 states and the District of Columbia, and further by short wave to most of the western world. The addresses delivered on the Catholic Hour, now completing its seventh year, have reached untold millions and have comprised, together with numerous local broadcasts, a most effective apostolate among all classes of people. The following data concerning the Hour were recently presented at the first National Conference on Educational Broadcasting in an address

By Edward J. Heffron
Executive Secretary, National Council of Catholic Men

IN SPEAKING of "The Contribution of the Catholic Church Through Radio to the Religious Life of the American People," I take it that it is expected of me to dwell largely on that radio program with which I am most familiar, the nationwide Catholic Hour. So I hope that a word or two by way of explanation of that program will not be amiss.

The Catholic Hour is produced by the National Council of Catholic Men, the national lay federation or council established by the bishops of the United States as a coordinate branch of one of the departments of the bishops' own organization, the National Catholic Welfare Conference—it is produced by the National Council of Catholic Men in cooperation with the National Broadcasting Company and its associated stations. The national council prepares and *presents* the program, the National Broadcasting Company and its associated stations *broadcast* it. The major part of the "Hour"—which is now only a half-hour, the name Catholic *Hour* being merely traditional—consists of an address delivered by some prominent priest, the remainder of the program being devoted to sacred music.

IT IS presented on each Sunday of the year at six o'clock, New York time, on Good Friday at a variable hour, and is broadcast by a number of stations fluctuating according to the season between fifty and fifty-seven, in as many as thirty-seven states and the District of Columbia. One of these stations is short-wave, carrying the program throughout most of the western world. So you see that this weekly program is in a position to be of very far-reaching effect.

The thing which I think has struck us with greatest force in connection with the Catholic Hour is the hunger which the people of our day have for the truths of religion. Of course we know that the mind of man

was created for truth, that a desire for truth is therefore purely natural, yet we also know that natural instincts can be corrupted and overlaid—and it would certainly seem that in this indifferent and materialistic age, the religious instinct has suffered greatly. Hence it is no little surprising, and gratifying as well, to find a widespread desire for religious truths in this our day. At the headquarters of the council here in Washington we receive approximately two thousand letters per month from the members of our radio audience, most of them requesting reprints of the addresses for further study, and many of them asking for additional religious literature.

NOW this is a considerable number, when measured up against the fact that the addresses given in the program are not of a sensational nature, appealing to the thoughtful and judicious rather than to the seekers after sensation and the eccentric, and that the thoughtful and judicious are precisely those people least likely to write "audience mail." We are fully convinced, therefore, that we have a large, a vast, audience, each week. Let me give another and, I think, a very telling proof of that. We had no reason to believe, with less than two per cent of the twelve million Negroes in the United States Catholic, that there would be many Negroes in our radio audience. Yet four years ago, when an address was delivered on the moral implications of the racial question, we received nearly two thousand letters from Negroes alone. Evidently then there were many times that number of Negroes in our audience on that particular Sunday—and since little or no publicity was given to the subject beforehand, none that would be likely to reach many Negroes, at any rate, it is a fairly safe assumption that we have about that many every Sunday.

SO MUCH then for the size of the audience. As to the effect upon the audience I should like to say that not more than two or three of the nearly two thousand letters received each month are adversely critical, that a surprisingly large number of the writers speak of the spiritual betterment which they have derived from listening, and that many speak of renewed or regained faith. Excerpts from a few letters will exemplify this. A gentleman wrote to us from Pennsylvania: "While I did go to Church regularly . . . somehow it was done as a sort of habit, with no faith or any motive at all behind it. As I listened to your discourses Sunday after Sunday something seemed to take hold of me, there was a sort of rebuilding from within, and I seemed each week to see things in a different light, my religion seemed to become a necessary part of me. . . ." A registered nurse from a Missouri city wrote: ". . . I am afraid I grew quite careless in my religion—a little ashamed of it—thinking that it was a little behind the times. But thank God your sermons have made me appreciate it more than ever." A young woman from Nebraska wrote: ". . . your sermons . . . have brought me back to His Feet, for I had been away from the Sacraments for six years when I first listened to your program on the radio."

A second thing which has particularly impressed us is the number of fine, fair-minded non-Catholic listeners cordial to Catholicism. The bogey of bigotry is very much overworked, I know; and I hope that we are among the last to look for it where it is not to be found. Yet I must say that we were very pleasantly surprised at the number of letters received from non-Catholics—if I may use that term as embracing all outside our own faith—from non-Catholics clerical and lay, commending our program. I do not wish to be misunderstood as suggesting here that the authors of these letters were weak in their own faith, or that they are the indiscriminating kind who see no fundamental difference between various creeds. On the contrary, they have most of them given express indication of their doctrinal difference from us; yet they have gone on to speak very well of the Catholic Hour, and of the great good they thought it was doing for the advancement of religion.

THUS a clergyman from Nebraska wrote: "I often tune in to the Catholic Hour on Sunday afternoons and enjoy it. The sermons are not only intensely interesting, but I am sure they are very helpful both to Catholic and Protestant hearers. Although as you see by the letterhead, I am a Protestant minister, yet I will say with all seriousness and heartiness, God bless you in your work of preaching the Gospel of Jesus Christ." And a Y. M. C. A. secretary wrote from New York: "I want to express to you my thanks for the series of messages given . . . over the radio in the

Catholic Hour. I have listened to them and found in them a great deal of help. It seems to me that messages of this type have made and will continue to make many friends for the Catholic Church, because they have a very great tendency to clear up misunderstandings and prejudices."

Many of these non-Catholic correspondents have told us that they had not always been so tolerant of Catholic beliefs. Thus a man from Virginia wrote to us: "Personally I am not of the Catholic Faith but I am a regular listener to the Catholic Hour and I think it is one of the most instructive religious series in existence. . . . Much old prejudice instilled in various ways during my lifetime has been removed by the Hour. Each sermon has brought about constructive religious discussion in my home, and these discussions are proving of inestimable value." And a lady from Ohio wrote: "Since last fall I have a different feeling about your great Church and its people. I am reminded of what Charles Lamb once said about another fellow: 'I don't like him. I don't know him—if I knew him I might love him.' This is my case with you and your people. I did not know much about you. I tuned in the Catholic Hour wondering what I might hear. You won me, and many times since I have had the opportunity of telling some intolerant people that their ignorance and mistaken information was really ludicrous."

LETTERS such as these are most heartening, for they give hope that the lingering bitternesses and misunderstandings of another day may yet be completely dissipated. And in a democracy such as ours, surely it is essential that all of us learn to live harmoniously together, and that can be done only when we exercise the greatest charity towards one another in all things, including one another's religious beliefs. As Chesterton says: "The bigot is not he who knows he is right; every sane man knows he is right. The bigot is he whose emotions and imagination are too cold and weak to feel how it is that other men go wrong." And the evidence clearly points to the fact that the Catholic Hour, if it has not always convinced others that we are right, has at least shown them how it is that we "go wrong," or what they must think is wrong. And it has at the same time always shown respect and courtesy in its treatment of the beliefs of others. The Catholic Hour is, therefore—and I am sure it must be true of most other religious radio programs in this country—serving not only the cause of religion but the cause of democracy.

It is also serving the cause of education, *qua* education. In the first place, as we Catholics hold—and I do not doubt that all other religionists agree with us in the matter—religion is one of the chief elements of education. A Christian is not an *educated* Christian unless he *knows* his religion, his way (Turn to page 20)

FEBRUARY STUDY TOPIC—"The NEED of the CATHOLIC PRESS"

A Discussion Pertinent to the Annual Observance of Catholic Press Month

Notice to Members of Study Clubs Using N. C. W. C. Outlines

LAST month, in the December issue of CATHOLIC ACTION, was published the fourth of the 1935-36 series of discussions planned by the N. C. W. C. Study Club Committee on the topic "Marriage and the Family." Previously published outlines were: "Catholic Education in the Light of Pope Pius XI's Encyclical"; "Catholic Action—Its Meaning, Nature, Scope and Practice"; a specially prepared outline on Pope Pius XI's "Reconstructing the Social Order" encyclical (available in pamphlet form); and "Catholics and the Problem of International Peace." This series will deal with the encyclicals and pronouncements of our Holy Father, Pope Pius XI, and is intended to promote a wider understanding, locally and nationally, of the various problems presented therein. In this issue, CATHOLIC ACTION presents the February study topic as titled above. Other outlines and CATHOLIC ACTION articles especially helpful in preparing for Catholic Press Month observances are available at N. C. W. C. headquarters.

Correspondence with organizations and individuals with reference to the promotion and the conduct of study clubs, programs, available material, etc., is respectfully invited.

I—The Need of the Catholic Press

IT IS not exaggeration to say that today more than ever before Catholics need the Catholic press, and, conversely, that the Catholic press needs the full support of Catholics.

Much is being written these days about such things as fascism, communism, capitalism, and the need of a new social order. But it seems a fair question to ask how many, even among those who set themselves up as instructors, have a clear and comprehensive grasp of the fundamental problem, or are desirous of presenting the matter in a constructive and objective way, calming minds, allaying fears, guiding people aright, and creating a spirit of cooperation in which to work peacefully toward a dynamic and just social order.

There is a great need today of a worthy press, an intelligent press, a press devoted to the well-being of all classes of society, a press dedicated to friendly cooperation among nations. Yet, if we make a few notable exceptions, the secular press generally falls short of these high aims. It is too frequently actuated by purely material considerations or by mere partisanship, based upon some conception of economic advantage for a group or class rather than the welfare of the nation as a whole. The tremendous pressure in modern industrial society to dispose of goods when a sufficient amount of purchasing power is not available—has commercialized and cheapened the press. The competition for circulation has resulted in the printing of numerous editions and the exploitation and debasement of readers by rapid and cheap reporting, with emphasis on novelty and sensationalism. In a word, there seems to be far too little recognition of the fact that the right of freedom of the press carries with it the corresponding duty of utilizing that freedom in the promotion of worthy ends and that, after all, the very freedom of the press depends upon a dynamic well-functioning and just society.

The Holy Father, knowing that "the word is ruler of the world" in creating those dispositions and disseminating that knowledge necessary to the preservation of individual and social wellbeing, acclaims the Catholic press and calls upon the faithful in every clime to come to its support. "Here is a field of apostolate," he says, "worthy of all the solicitude and interest of good Catholics, of the members of Catholic Action. They can never cultivate the Catholic

press enough. According to the care with which they prepare, so will the beneficent fruits be abundant. With this apostolate they will obtain the other precious result of averting the evil effects of a poisonous press that propagates things that should be abolished not only by culture but also by civilization. Here then is a large field for apostolic activity, since the widespread reading of a good press is a great good and the spread of the reading of a bad press is a great evil."

The Catholic press is the proponent of Christian culture, of the eternal verities of faith. In its presentation of news, its editorial expression, its special articles, its books and periodicals and pamphlets, it is concerned with the really worth while and lasting things of life—the spread of Christian truth, the integrity of the home and family life, the development and spirituality and good will, the promotion of charitable enterprises and welfare work, the application of the great social principles of the Gospel to the task of industrial and economic rehabilitation.

There is no possibility for the development of an effective Catholic Action without a well-supported Catholic press, and it is equally true that Catholic families and individuals need the information and knowledge that come to them through the Catholic press if they are to realize something of the vision of the Faith, of its efficacy in promoting social wellbeing, and to enjoy the personal satisfaction of Catholic life. Children in the Catholic home, subject as they are to the varying influences of modern social life, should not be deprived of the help brought to them by the Catholic press. In the broader field of the study club the Catholic press, understood as embracing newspapers, periodicals, books, pamphlets, etc., is indispensable in the development of Catholic lay leaders.

II—Organization of the Catholic Press

The Catholic Press Association is the principal organization of the Catholic press in this country. Its membership includes those who are directly engaged in the publication of Catholic literature. The association holds an annual convention in which problems of the Catholic press are discussed; it has a number of standing committees which are concerned with special problems of the Catholic press; and its work unites Catholic press activity and promotes the highest ethical standards in publication, advertising, canvassing, and business methods.

Other organizations devoted to the cause of Catholic literature are the Catholic School Press Association, the Catholic Writers' Guild of America, the Catholic Poetry Society of America, the Calvert Associates, and various committees of Catholic lay organizations throughout the country. There are also many Catholic truth societies in various dioceses working in cooperation with Catholic evidence guilds in publishing and distributing Catholic literature.

Catholic publishing houses include Our Sunday Visitor Press, the Paulist Press, the America Press, the International Catholic Truth Society, the National Catholic Welfare Conference and its various departments, Benziger Brothers, P. J. Kenedy & Sons, Sheed & Ward, the Bruce Publishing Company, B. Herder Book Co., John Murphy Co., The Queen's Work, and many local presses associated with religious orders and societies. Secular publishing houses also publish a good number of Catholic books annually.

Publications issuing from these presses cover every field of literature—criticism, poetry, the arts, religion, education, history, science, biography, fiction, the drama, sociology, economics, and apologetics. These works include translations of works of Catholic authors in foreign countries, bringing to the English-speaking Catholic the finest products of Catholic thought. Various Catholic scientific societies, usually connected with Catholic colleges and universities, publish quarterlies dealing with the most advanced phases of particular sciences.

One of the most important and useful phases of the organization of the Catholic press is the development of various literary guides and reviews, enabling the general reader to keep abreast of the vast output of Catholic literature and to find at once the special works in which he is interested, along with critical comment enabling him to make an intelligent selection.

Among these guides are the Catholic Book Club and the Spiritual Book Associates, which select a number of the best Catholic books published during the month; critical comment and book reviews in Catholic magazines and newspapers; classified book lists prepared by libraries, schools, and various Catholic organizations, and the quarterly Catholic Book Surveys of the Cardinal Hayes Literature Committee, which includes books by both Catholic and non-Catholic authors. The *Catholic Periodical Index*, which aims to be the counterpart in the Catholic field of the Wilson guide in the secular field, has provided the reader with an index to Catholic periodical literature over a period of years. This has made available the innumerable magazine articles that appeared in the best Catholic periodicals and that would otherwise be lost for lack of any guide to the place and time of their appearance. Thus a vast field of Catholic literature is preserved for contemporary use.

A new development of the Catholic press during the past year is the appearance of reader's monthly digests containing selections and excerpts from the best current productions of Catholic literature. Newman Clubs, which are composed of Catholic students attending secular colleges and universities, and the innumerable study clubs sponsored by Catholic lay organizations, also provide guides to Catholic literature.

III—Catholic Newspapers and Periodicals

The *Catholic Press Directory*, published in 1932, lists 310 periodicals of various types. Of these, 223 are published in English and the remainder in various foreign languages. There are two regular publications in braille for the blind. There are nine daily newspapers, one of which is published in English; one newspaper that appears thrice a week; three semi-weeklies; 113 weeklies, six semi-monthlies, 131 monthlies, 13 bi-monthlies, 31 quarterlies, two annuals and one biennial publication. In addition to these regular publications, numerous books and pamphlets are published annually, many of them being publications of Catholic societies devoted to special fields of work, such as the Catholic Association for International Peace. The National

Catholic Welfare Conference alone lists some 200 titles of books, booklets and pamphlets dealing with such subjects as the papal encyclicals, education, labor, peace, citizenship, the family, rural life, and a great variety of miscellaneous topics.

The new edition of the *Catholic Press Directory* will doubtless list some additional regular Catholic publications. Several additional Catholic newspapers have made their appearance during the past year, along with two new Catholic magazines, a new school-child weekly, and several "bulletins" of Catholic organizations.

The great majority of the more than 100 dioceses in the United States are served by a diocesan weekly newspaper. The Catholic periodicals include reviews, journals of opinion, monthly and quarterly reviews of literature and the arts, and technical publications dealing with special fields of investigation, scientific, philosophical, religious, and historical. There are many small magazines of a devotional nature and periodicals devoted particularly to the propagation of the Faith in the home and foreign missions.

The numerous Catholic weekly newspapers, and the dailies in English and foreign languages, are the Catholic counterpart of the daily secular press. They reach the largest number of readers, supplying millions of Catholics throughout the country with accurate news concerning all the principal events and activities of the Church, both in this country and abroad, in addition to local diocesan news. Timely editorial comment and interpretative articles from the pens of prominent Catholic writers assist the reader in grasping the significance of events. With the aid of the diocesan weekly, Catholic reference works in the home, and other Catholic publications, the members of the family are enabled to acquire an intelligent and effective grasp of events as they affect Catholic life and thought.

The Catholic weeklies, through the National Catholic Welfare Conference Press Department, are served by a world-wide news-gathering organization, with correspondents in all the principal cities of the United States and other countries. Thus, the *N. C. W. C. News Service* is the Catholic counterpart of such world-wide news-gathering organizations as the Associated Press, the United Press, Reuters, etc. Through the N. C. W. C. Press Department, the Catholic weeklies are also provided with a weekly pictorial service illustrating Catholic news events, a weekly feature service, and special syndications by prominent Catholic authors.

In the feature and household departments of the Catholic newspapers are found articles of special interest to all members of the family. These articles are written by specialists in their respective fields and include articles on the training of children, children's fiction, illustrated features for boys and girls; articles of interest to Catholic women on cooking, household needs, health, marriage, parish socials, fashions; and features of general interest, including apologetics, biographical sketches of Catholics distinguished in various fields, fiction, book views and critical comment on literature.

IV—Apostolate of the Press

The total circulation of Catholic publications is approximately 7,500,000 in a Catholic population of some 20,000,000. This would seem to indicate that the flow of Catholic literature is reaching the entire Catholic population of the country, but as most Catholic families that subscribe to a Catholic newspaper also subscribe to one or more Catholic periodicals, there is room for a considerable expansion in the total circulation of the Catholic press.

In this connection one of the significant recent developments of the Catholic press is the establishment of *The Catholic Worker*, a monthly newspaper devoted to discussion of social and economic problems and designed to reach the families of poor Catholic workers, who otherwise would scarcely be reached by the Catholic press. Needless to say, the improvement of the lot of these people is essential to a just, free social order and to the progress of religion in society.

It is upon the apostolate of the press that the growth and progress of the Faith, the sanctification of souls, and the leavening of society with Christian thought and principles depends in great measure. The Catholic press can be extended and bettered in many of its branches by the loyal support of individual Catholics and Catholic organizations. The diocesan newspaper in a particular place may not be a standard publication. In many respects it may fall short of what a Catholic newspaper should be. Examination in such cases too often reveals an editor prevented, by lack of financial means, from bringing his publication to a standard which he himself ardently desires. Where this is the case, local groups of laymen and women and Catholic lay organizations can do much to increase the financial support of such papers and encourage the editor to develop a paper that will be a credit to the community, mold opinion, serve as a standard advertising medium, and redound to the benefit of the Catholic family and to larger Catholic participation in the life of the community.

Every Catholic home, where at all possible, should also subscribe to at least one good Catholic weekly or monthly magazine. This objective can be furthered by exhibits of Catholic literature sponsored by local Catholic organizations, all of which should have literature committees composed of those who are conversant with Catholic literature in this country and abroad. It would be the duty of such committees to promote Catholic literature in the community in every way possible. This has been done in a number of instances by diocesan councils of Catholic men and women and other Catholic groups and organizations. Successful circulation campaigns for the Catholic press have been carried on by Catholic school pupils and Catholic organizations.

The study club is an instrument for promoting the apostolate of the press. In the study club Catholics gather to inform themselves on particular subjects relating to the apostolate of the Church. They become acquainted with the Catholic literature bearing upon the problems in which they are interested; speakers and leaders in various fields are developed; zeal grows with enlightenment and the recognition of needs; and members of the study clubs be-

come themselves active by the spoken and written word in the spread of Catholic thought and principles.

After a Catholic publication has been read it should not be discarded, but passed on to a Catholic organization for distribution to hospitals and missions, and other places where Catholic literature is needed. Subscriptions to a Catholic newspaper and to such magazines as *The Catholic World*, *America*, *Commonweal*, *CATHOLIC ACTION*, *The Sign*, *Extension*, *Thought*, *Columbia*, etc., can be provided for the reading tables of public libraries and clubs. Surveys of the local distribution of Catholic literature will suggest the need and effective ways of promoting Catholic literature. Funds are usually available in the local public libraries for the purchase of books by Catholic authors, or books Catholic in spirit, upon request of patrons, provided the circulation record of books of this type seems to warrant the spending of money for them.

Courses in journalism are now provided in a good many Catholic colleges and universities. Encouragement to the Catholic press will see in the future an increasing number of Catholic young men and women devoting themselves to the development and production of Catholic literature. Scholarship opportunities and literary contests should be increased to encourage Catholic authorship.

Through local Catholic evidence guilds and Catholic truth societies, study of Catholic press needs and distribution of Catholic newspapers, periodicals, and pamphlets to clubs, organizations, and public reading rooms can be carried on effectively, while building up strong local organizations in the parishes interested in the reading and distribution of Catholic literature.

A well-supported Catholic press sustains Catholic unity locally and nationally, promotes Catholic consciousness, aids Catholic family life, minimizes hostility against the Church, awakens sympathy and interest in Catholic thought and life, strengthens our Faith, makes operative the life of Christ in the world, educates our people to the need for Catholic organization and activity, and helps to bring about a Christian solution of the great social and economic problems that are today agitating mankind. A strong and capable Catholic press is therefore one of the most important and most necessary agencies for an effective and enlightened Catholic Action.

Measuring the Influence of the "Catholic Hour"—(Continued from page 17)

of life, any more than a pagan could be called an educated pagan who did not know his own pagan philosophy, whatever that might be. Consequently, in diffusing divine truths the Catholic Hour is, if it did no more, doing an educational work. . . .

But even for those who do not accept these truths, the program is educative; for is it not clearly the part of culture for a man to know the teachings of the ancient Church which made Christendom, which has shaped so much of our history, and which is responsible for so many of our institutions of today? . . .

A cultural contribution is also made by the musical portion of our program, which is in the competent hands of Father Finn, known everywhere in musical circles as organizer and director of the world-famous boys' choir, the Paulist Choristers. Father Finn's high artistic standards, resulting in the use of only the very best sacred music, including frequent selections in the beautifully chaste and spiritual Gregorian Chant, have accomplished no little in the field of music appreciation. . . .

Not all of our addresses are purely doctrinal, by any means—and 355 of them have been delivered in the six and more years since the program was inaugurated. Many of them have dealt and continue to deal with the natural moral

law and with the application of the moral law to present events and conditions. Thus we have had at least 54 addresses primarily concerned with economics and sociology, many of them, especially during recent years, dealing with the very acute and vexing problems of the day. That the exposition of Catholic social teaching by such authorities as Monsignor John A. Ryan, Rev. Dr. Francis A. Haas, and others, have contributed greatly to the present improved state of popular economic knowledge, there can be little doubt. . . .

As I indicated at the outset, I have confined these remarks entirely to the Catholic Hour because it is with that program that I am most familiar. Yet I should be deeply disappointed if the impression were given that the Catholic Hour comprehends the whole Catholic contribution. On the contrary, I should like you to know that there are seven Catholic radio stations in this country, at least three other regular major Catholic network programs, and nearly a hundred, if not more than a hundred, regular local Catholic programs which are broadcast only on this or that occasion on networks and on individual stations. The good effects of which I have spoken would therefore have to be multiplied many times over before one would arrive at the whole of the Catholic contribution to the religious life of the nation through the use of radio.

LAFAYETTE, LA., DIOCESAN COUNCIL NEWEST UNIT in N. C. C. W.

"THIS is doubtless the most representative group ever gathered in the diocese of Lafayette," declared the Rt. Rev. Monsignor Anthony F. Isenberg, diocesan spiritual director of the newly organized Lafayette Diocesan Council of the National Council of Catholic Women, at the organization meeting held November 30 at Mt. Carmel Academy in Lafayette. The Most Reverend Jules B. Jeanmard, Bishop of Lafayette, all of the deans, a large number of clergy, the entire group of diocesan and deanery officers recently appointed, and representatives from practically all of the parishes throughout the diocese, were in attendance.

Bishop Jeanmard gave the invocation at the opening session. Monsignor Isenberg expressed great pleasure at the very representative attendance and stated that it indicated the real interest and effort which the clergy and the Catholic women of the diocese were willing to put into making the organization a live one, and a real influence for good within the diocese in order that it might take its rightful place among the diocesan councils of Catholic women throughout the country which are doing such splendid work under the leadership of the National Council of Catholic Women.

Diocesan officers, appointed to serve until the first annual convention of the organization, include: Mrs. Bennett Voorhies, Lafayette, diocesan president; Mrs. Clay Dalferes, Lafayette, corresponding secretary; Mrs. John R. McCann, Lake Charles, recording secretary; and Mrs. Donald Burke, New Iberia, treasurer. The deanery presidents who will serve as vice presidents of the diocesan council are: Mrs. Henry L. Gauthier, Lafayette; Mrs. Wallace McGinn, Crowley; Mrs. F. G. Patout, New Iberia; Miss Grace Taylor, Lake Charles; Mrs. Richard Caldwell, Opelousas.

Mrs. Voorhies was presented by Monsignor Isenberg. She pledged her best efforts to the success of the undertaking. "We are not organizing to supplant the work of any group already in existence," she explained, "but to coordinate and federate existing efforts in order that we may be united under our own bishop, and united nationally with the other Catholic women throughout the country in the National Council of Catholic Women, under the entire body of bishops and archbishops."

A discussion of the details of diocesan and deanery organization was led by Miss Lenna Marie Wilson, field representative of the National Council of Catholic Women, who has been aiding in the preliminary work throughout the Lafayette Diocese.

Following the morning session, the entire body adjourned to the Terrace Hotel for luncheon, where Bishop Jeanmard was guest of honor and principal speaker. Monsignor Isenberg presided as toastmaster. In his address, Bishop Jeanmard congratulated the newly-appointed diocesan and deanery officers, and stated that upon them rests largely the success of the organization. The National Council of Catholic Women, of which the Lafayette Diocesan Council is a part, was created, His Excellency said, by the bishops themselves as an integral part of their own organization, the National Catholic Welfare Conference. It was brought into being, he added, because the bishops realized the need for organization not only within the parishes, and within the dioceses, but organization on a national scale in order that the Catholic women of this country may speak with one voice and with authority on social and moral problems of interest to Catholics throughout the country.

The Bishop urged the formation of study clubs in order that the Catholic people of the diocese may more fully understand and appreciate their holy religion and be conversant with the problems of the day. Active participation in the work of the Confraternity of Christian Doctrine has also been assigned to the diocesan council as one of its initial endeavors.

Following Bishop Jeanmard's address, Monsignor Isenberg presented the deans: Rt. Rev. Msgr. J. M. Langlois, vicar general, New Iberia Deanery; Rt. Rev. Msgr. John A. Vigliero, Lake Charles Deanery; Very Rev. A. B. Colliard, Opelousas Deanery; and Very Rev. George Mollo, Crowley Deanery. Each expressed his interest in the organization and offered good wishes for its success.

The afternoon session was given to a discussion of the organization of parish councils, which will be the unit of affiliation with the National Council of Catholic Women.

Lafayette has made a splendid beginning and will doubtless set a mark for other dioceses.

BRIEF REPORTS of N. C. C. W. ACTIVITIES

DIOCESE OF HARTFORD, CONNECTICUT

"THE Catholic youth program not only cooperates with the National Youth Administration but gives it a special tone," asserted the Most Reverend Maurice F. McAuliffe, Bishop of Hartford, speaking at the recently-held sixteenth annual meeting of the Connecticut Council of Catholic Women. The Catholic youth program was the keynote of the meeting, which was largely attended.

The Reverend George M. Grady, diocesan director of charities, opened the morning session with prayer, following which he welcomed the delegates and congratulated the council chairmen and all who assist in its services, which "extend to every human need."

Miss Mary P. O'Flaherty, state chairman of the Connecticut Council of Catholic Women, presiding at the session, extended greetings and touched briefly on matters in the development of the council program of Catholic Action; the importance of the youth program and its implications in teaching young people the proper use of leisure time,

and training them in the duties as well as the privileges of citizenship; the necessity for extension of the program and for volunteers, especially among younger Catholic women; the opportunities offered by study clubs to develop an intelligent public opinion; the duty of Catholics to be familiar with the encyclicals; and lastly, the need of realization by council members of a duty in concerted social action.

Miss Katharine E. Griffith, executive secretary of the Diocesan Bureau of Social Service, expressed the appreciation of the bureau in the work of the council as its auxiliary and for "ever increasing useful activities."

Mrs. Herbert F. Fisher, state chairman on "Legislation," in addressing the meeting, called attention to legislative measures before the Connecticut Assembly, stated: "We must study to support in legislation our Catholic philosophy and belief."

An outstanding feature of the meeting was the panel discussion on the Catholic youth program, especially the diocesan program as directed by Bishop McAuliffe, which

did much to explain the work in the minds of many who are interested but unfamiliar with it.

Mrs. Thomas J. Harrigan, of Meriden, who represents the Hartford Diocese on the board of directors of the National Council of Catholic Women, gave a complete and interesting account of the national convention recently held in Galveston, Tex.

During the business meeting, which concluded the morning session, a report on the scholarship fund of the Connecticut Council of Catholic Women was read. This showed an increase in the fund to the National Catholic School of Social Service and the usefulness of the Marguerite T. Boylan Loan Fund to students at Albertus Magnus and St. Joseph Colleges.

Bishop McAuliffe addressed the meeting after luncheon. He expressed appreciation for the work of the council in every corner of the diocese and praised the work of the Diocesan Bureau of Social Service, to which the council acts as auxiliary. "The council is the only organization of Catholic women," the Bishop said, "which, as part of the National Catholic Welfare Conference, comes directly under the protection of the Hierarchy of the United States." His Excellency commended the council for its youth activities.

Following Bishop McAuliffe's address, Miss Anne Sarahon Hooley, former national president of the N. C. C. W., and chairman of its Committee on Youth Activities, spoke on the youth program.

DIOCESE OF SCRANTON, PENNSYLVANIA

"**A**ROUSED by the forces of evil so predominant in the world at the present time, the anti-Catholic movements of birth control, sterilization, communism, licentious movies and books, and the other agencies destructive to the home and country, the Catholic women of this diocese have taken from the hand of the Holy Father, Pius XI, the banner, 'Family and the Home,' and are carrying it forward as the theme of this year's convention." Thus the *Catholic Light*, the Scranton diocesan paper, introduces an article on the splendid third annual convention of their diocesan council.

Under the direction of their president, Miss M. Pauline Casey, the women of the diocese arranged a two-day program which included addresses by outstanding national leaders. Miss Katherine R. Williams, national president, was among the distinguished guests, and the outstanding speaker at the banquet. Rev. John J. Featherstone, spiritual adviser for the diocesan council; Rev. Daniel A. Lord, S.J., of St. Louis; Rev. Thomas J. Burke, Athens, Pa.; Rev. John J. Gough, editor of the *Catholic Light*; the Hon. John A. Matthews, Newark; Miss Jane Hoey, Social Security Board, Washington, D. C.; and Mr. Eugene P. Willging, Scranton, were among the other speakers. Symposiums and panel discussions in which the women of the diocese took part were especially interesting features of the meetings. Mrs. Hugh Jennings, diocesan chairman of representation, spoke on "The Catholic Woman in Civic Life." Mrs. E. W. Prophet, of Wilkes-Barre, diocesan chairman of organization, led a panel discussion on "The Diocesan Council and the N. C. C. W."

The Most Rev. Thomas C. O'Reilly, Bishop of Scranton, pontificated at the Solemn High Mass at St. Peter's Cathedral on Sunday morning, during which the Rev. Thomas J. Burke delivered the sermon.

The banquet was a highlight of the convention, and the public meeting at the Town Hall Auditorium the following evening was equally important and interesting. Following the president's address, and the welcome extended by the Hon. Stanley J. Davis, mayor of Scranton, Miss Hoey explained the aims, purposes and scope of the Social Security Act. The closing remarks were made by Bishop O'Reilly, after Miss Casey had been presented with the *Pro Ecclesia et Pontifice* medal.

DIOCESE OF SPOKANE, WASHINGTON

FEATURED at the annual convention of the Spokane Diocesan Council of Catholic Women, held jointly with the Diocesan Council of Catholic Men, was the work of the National Catholic Rural Life Conference. Rev. W. T. Mulloy, president of the last-named organization, was guest speaker at luncheon, where he explained the aims and purposes of the conference. The luncheon followed the morning business meeting, which was distinguished by the splendid reports of the four district presidents, and by the report and round-table discussion on the meeting of the National Conference of Catholic Charities held in Seattle.

At the Solemn High Mass which opened the convention, the Most Rev. Charles D. White, Bishop of Spokane, delivered the sermon and stressed the need of religion in education, deploring the tendency toward atheism which has become increasingly noticeable in the tax-supported institutions of higher learning.

Later in the day, His Excellency outlined plans for the work of the parish study groups, and the Very Rev. William J. Condon, V.G., reviewed the recent papal encyclical on motion pictures.

Father Mulloy again spoke at the mass meeting in the evening, taking as his topic "Seventy Years of Industrialism in the United States." He laid special stress on cooperative merchandising and credit organization, as he explained the Christian ideals of industrial problems, contrasting the needs of cities and rural communities.

Mrs. D. E. Crowley, diocesan president, presided at the business session.

DIOCESE OF TOLEDO, OHIO

MORE than 200 women were in attendance at the annual convention of the Toledo Diocesan Council of Catholic Women, November 8 and 9, held jointly with the convention of the Diocesan Council of Catholic Men. Miss Katherine R. Williams, the national president, was an honored guest, and took part in the activities and discussions.

The address of welcome, delivered at the opening afternoon session by Rev. C. J. Yeager, was followed by a panel discussion on "The Catholic Concept of Society vs. Communism," in which Miss Williams, Dr. J. L. Sassen, and Mr. Cyril Scharf participated, under the leadership of Dr. J. A. Muenzer.

Mrs. E. F. Brucker, Sr., retiring diocesan president, presided over the open forum meeting held in the evening. The Rt. Rev. Msgr. John A. Ryan, director, N. C. W. C. Social Action Department, gave the principal address, his topic being "The Employer and the Employee—Their Mutual Rights and Duties." Rev. Dr. Edgar Schmiedeler, O.S.B., led the discussion which followed. The Most Rev. Karl J. Alter, Bishop of Toledo, was the final speaker.

A business meeting featured the Monday morning activities. Rev. M. J. Doyle, diocesan moderator for the Women's Council, talked on "The Parish Unit of Catholic Action," which was followed by the appointment of committees and the reports of the secretary, treasurer, and auditor. A second short session followed, during which the deanery chairmen from the deaneries of Defiance, Lima, Mansfield, Sandusky, Tiffin, and Toledo gave reports on activities of the past year.

At the afternoon meeting, the report of the Resolution Committee was read and approved. At the meeting of the Executive Board, Mrs. George N. Fell was elected diocesan president to succeed Mrs. Brucker, who had acted in that capacity for the past eight years.

A joint dinner meeting with the Men's Council brought together over 500 people for the final session. The Rev. J. C. Husslein, S.J., St. Louis, spoke on "The Elements of a Catholic Social Program," after which the Hon. J. F. Crosby, Chevy Chase, Maryland, addressed the gathering on the subject, "A Crisis in Our Christian Culture." Bishop Alter, the last speaker, in evaluating the Catholic program of so-

cial action, said: "The Church has much to do with human conduct in its relation to these fields of human activity. The Church has very much to do with rights and duties in the government of the consciences of men. She could not abdicate this responsibility without being false to her mission as entrusted to her by the Divine Master."

DIOCESE OF LEAVENWORTH, KANSAS

MISS MARY WALL, Topeka, was elected diocesan president at the recent convention held in Leavenworth. Miss Christine Seitz, Mrs. H. P. Boyle, Mrs. Hugo Orlopp, Mrs. K. Baughn, and Mrs. T. E. Powers were elected vice presidents, and Miss Agnes Hannigan was reelected treasurer.

The chairmen of the various committees—vacation schools, retreats, study clubs, speakers bureau, and organization and development—gave reports on the work accomplished during the year. A detailed report of the national convention at Galveston was given by Miss Mary Mullins. The Rev. T. K. O'Conner reported on the diocesan religious vacation schools.

Other outstanding speakers included Miss Catherine Bradshaw, Ph.D., who spoke on Catholic Action; the Rev. Gerald Ellard, S.J., Ph.D., on the Mass as a sacrifice in which we all have a share; and the Very Rev. Msgr. P. McInerney.

A noteworthy activity of an affiliated group was the day of reparation sponsored by the Catholic women of Topeka. More than 500 women from all the parishes of Topeka gathered in Assumption Church to participate in the worldwide crusade of prayer against communism, atheism, and modern paganism.

DIOCESE OF LINCOLN, NEBRASKA

A COMBINED diocesan council convention and parochial school teachers' conference was held in Lincoln. The first day was devoted to the convention, and on the second day all attended the sessions of the teachers' meeting. Miss Mary St. Martin, diocesan president, presided at the first day's meeting and at the banquet in the evening. One hundred and seventy-nine persons were registered for the diocesan convention.

The Most Rev. Louis B. Kucera, Bishop of Lincoln, announced at the banquet that hereafter only one convention would be held each year—in the fall. The fall meeting will always be followed by the parochial teachers' conference.

At the banquet Bishop Kucera declared that there is a demand for organization in religion and in education. He urged the "bringing together of the heads and hearts of women representing local groups from all parts of the diocese" for "an increase of power, influence, and achievement from a common viewpoint and through united planning and combined effort. A few well-organized leaders in each locality can influence the life of the entire community."

Mrs. George Chamberlain, of David City, reported on the parent-teacher work sponsored by the diocesan council. She announced that 16 of the 33 parochial schools in the diocese have parent-teacher organizations.

Mrs. William Klein, president of the Beatrice Deanery, reported active study clubs in Odell, Beatrice, Fairbury, Tecumseh, and Steinauer. Mrs. S. A. Shaeffer, president of the Auburn Deanery, reported 265 members in study club work.

Beatrice has a parent-teacher group of 59 and Fairbury of 60 members. Steinauer has two home demonstration project groups. Mrs. John Maguire reported fine work on the part of the four Lincoln parish parent-teacher groups. The women of these organizations have provided texts, reference works, and equipment for the parochial schools.

Other encouraging reports included that of Mrs. E. J. Brady, who told of an attendance of 96 women at a district session in Trenton. Mrs. George Cronkelton, president of

the Hastings Deanery, related how the district chairman of social welfare helped secure aid for dependent children in several instances. Youth group activity in every one of the ten deaneries of the diocese was reported by Mrs. T. C. Walsh, of Douglas, chairman of the youth program.

A telegraphic greeting was read to the meeting assembled from Mrs. Mary E. Ohlheiser, past president, who is spending the winter in Salt Lake City. Mrs. Arthur Mullen, of Omaha, past president of the national council, described her trip through the Scandinavian countries and Russia. A report of the Galveston convention was given by Mrs. E. J. Brady, of McCook. "The Catholic Literary Revival" was the subject of an address by the Rev. Louis F. Doyle, S.J., of the English department, Creighton University. A study club demonstration by the Rev. F. Gregory Smith, of Denver, a national director of the Confraternity of Christian Doctrine, was made, utilizing a New Testament and an outline booklet placed in the hands of each person in the assembly hall.

DIOCESE OF SPRINGFIELD, ILLINOIS

The Right Rev. Msgr. M. A. Tarrent, vicar general and chancellor of the diocese, representing the Most Rev. James A. Griffin, Bishop of Springfield, was the principal speaker at the eighth annual convention of the Springfield Diocesan Council of Catholic Women. Monsignor Tarrent commended the members of the council on the growth and progress of the past eight years. He emphasized the necessity for Catholic women to prepare themselves by prayer and study to face the needs of the hour and to exert the influence, which is theirs, upon the trends of the day toward anything that is contrary to Christian principles and ideals, whether it be in the educational, the recreational, or the civic life. He explained that the extent of the power of the organization depended upon the growth of the council until such time as each and every parish in the diocese was affiliated. Those present were urged to miss no opportunity to attend the days of recollection sponsored by the council, thus building a strong spiritual foundation.

The council was complimented by Monsignor Tarrent on its work in the youth movement and its preparing for future leadership by interesting the younger girls in the program. A study club demonstration by junior members of the council, under the direction of Miss Mary Fortune, St. Agnes Parish, Springfield, was an interesting feature of the program.

Mr. George F. Donovan, Ph.D., president of Webster Groves College, Webster Groves, Missouri, explained co-operatives, giving the history of the movement and citing its successes and failures in the European countries, the British Isles, and on our North American continent.

Miss Margaret May Caldwell, Alton, was elected president for the coming term.

IN MEMORIAM

It was with great regret that the National Council of Catholic Women learned of the death of Mrs. Agnes Bacon, who died at her home in Central Falls, Rhode Island, December 16, 1936.

Mrs. Bacon was a devoted member of the local council in Providence, and in 1925 was elected a member of the national board of directors of the National Council of Catholic Women, on which she served for six years. During part of this period she was the national treasurer. She had a wide interest in the local charities within the diocese, but had, in addition, the broad vision which enabled her to recognize the value of national organization.

Members of the council are requested to remember Mrs. Bacon in their prayers.

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